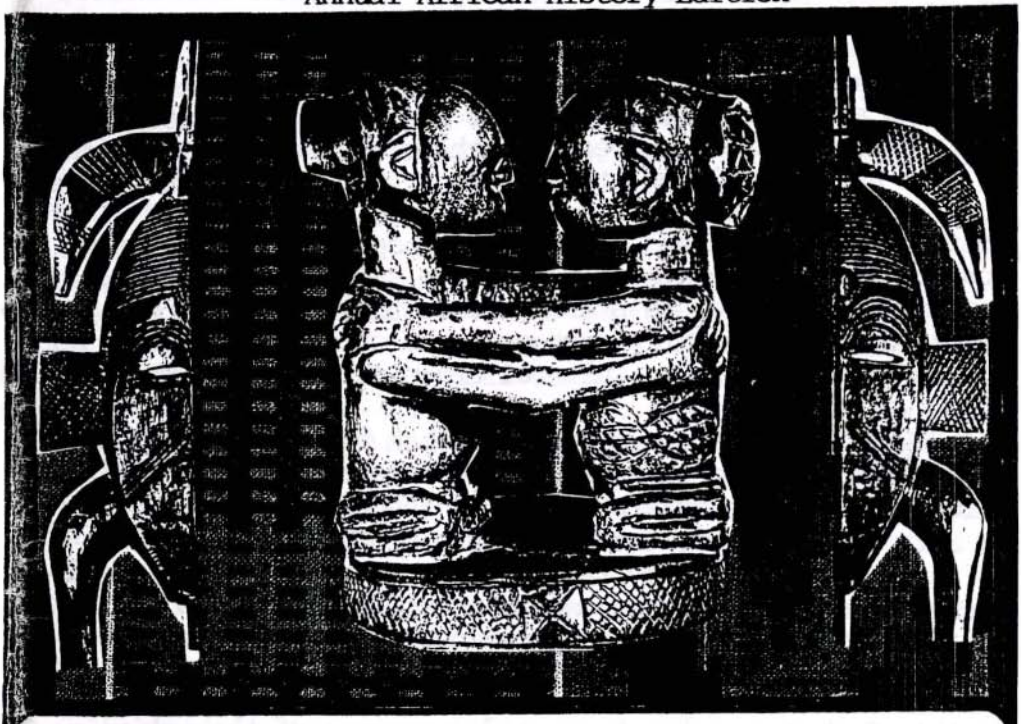
ARAMBE FLAME

VOLUME XXV No. 2 February 2004

Annual African History Edition



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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

To Make the Best Possible Use of Our History and our Awareness and Understanding of It.

Every year, it's the same thing, the same old worn-out "black"/"African-American" history-month tributes and recollections. It's the same old exercise in first-negroism: he or she was the **first negro** to do one thing or other, to become a member of such and such. When Carter G. Woodson established Negro History Week, he understood that it was vital for us to have a historical sense of who we are. In his book, THE MISEDUCATION OF THE NEGRO, Carter made it plain that he understood the constructive power of knowledge and understanding of history and the destructive power of the lack of knowledge and understanding of history.

We have to ask ourselves: what can and should our awareness and understanding of our history--the history of African people in the world--do for us? There are at least four major benefits we derive from learning about and gaining an understanding of our history: 1-We get models/lessons from the past on how to deal with situations in the present and future. 2-We are enabled to see present conditions and developments in adequate context. 3-We are provided with confidence that we, as a people, can accomplish what we set out to accomplish. 4-We get inspiration from the efforts and triumphs of our ancestors to press forward.

As to the first benefit--models and lessons from the past --we might look to the maroon societies established by Africans throughout the Americas in the 16-1800s. These Africans, refusing to be enslaved, escaped from plantations and established communities in forests, mountainous areas, and other kinds of terrain not readily accessible to slavers and their henchmen, colonial troops, and other such forces These maroon communities often had social structures based on the African values, traditions, and systems its members had brought with them from the Motherland and/or had received knowledge of from their parents and foreparents.

Having an inherited sense of oneness with the natural world, they made use of available plant and animal life in order to gain and maintain collective self-sufficiency. And

they made use of ingenuity to make and obtain weapons and develop military strategies to protect their freedom from those who would snatch it away.

Today, we Africans who are living in the U.S. are subjected to a kind of neo-slavery in which we are held in the bondage of European-supremacist and capitalist value systems; are raising our children in urban environments in which violence is rampant; and are living on virtual plantations in other ways. We need to remove ourselves from these plantations and follow the examples of our maroon ancestors. This doesn't mean we have to live in forests or mountainous areas. But it does mean we should be studying how these maroon societies worked and establishing our own.

Our doing this can take any of a number of forms. We can physically move from areas where we are and establish communities on land where we can grow our own food, establish our own schools and other institutions, do our own policing, and do whatever else we need to do in order to be independent, or as independent as we can be, of the U.S. political/economic system. In some cases, removing ourselves from the plantations may not mean physically moving but establishing our own institutions and/or radically modifying existing ones. In any case, our modern-day maroon communities should be based on Africentric value systems and principles.

Knowing and understanding our history enables us to see present conditions in adequate context. Right now, Africans in the U.S. military are getting knocked off like big ducks in small ponds in Iraq. Why are these Africans there? Why are they in the U.S. military, ready to take lives and risk their own in furtherance of this government's imperial interests? One of the most obvious reasons is that the economic situation for Africans in this country, with respect to employment, wages, etc., is such that many of our young adults view enlisting in the military as a way out of hopelessness. But beyond this most obvious reason and others, the fact is that we don't have sufficient knowledge and understanding of our history. Thus, we don't see our present situation--the participation of our sons and daughters in U.S. military and its imperialist escapades--in adequate, or proper, context.

Our foreparents did not journey to North America willingly, to escape religious persecution or/and political tyranny. Our foreparents were brought to this place unwillingly, in shackles, chains, and other implements of bondage. They were brought here by Europeans to work for them without pay. After chattel slavery was officially ended, our foreparents still had to deal with lynching and other forms of brutality. There was the share-cropping system, Jim Crow laws, etc. We have not received reparations yet. The U.S. government hasn't so much as apologized. In spite of this, some of us actually encourage our sons and/or daughters to enlist in the U.S. military, knowing there's a chance they'll be placed in situations where they'll be risking their lives and taking the lives of others in the interests of the very people whose foreparents enslaved ours. A large number of us clearly do not know our history as African people in this country and in Africa before the maafa(the great tragedy/slavery). A large number of us clearly do not know the history of Europeans' dealings with Africans and have little awareness or understanding of the history of European colonial and neo-colonial aggression in the non-European world. As a result of this, we don't see our present situation, with regard to our relationship to the U.S. armed forces, in adequate, or proper context.

Knowledge and understanding of our history can give us confidence that we can accomplish what we set out to accomplish. We can look back to our ancestors in Kmt("Egypt") and see their development of mathmatical sciences, medical sciences, etc.; can look back on old Timbuktu and its university systems; can look back on Menelik of Ethiopia and his armies' defeat of Italian forces or the success Queen Nzinga had in protecting the lands of Ndongo and Matamba from the clutches of both the Dutch and Portuguese; can look back on the creative spirit of our ancestors in Haiti, Cuba, and Brazil who, rather than "accept," by force, Catholicism as a substitute for their traditional west African systems of spirituality, kept the essence of those systems while using the saints, angels, sacraments, etc. of Catholicism as vessels of disguise for their own spiritual entities and rites. Today, we call these belief systems in Haiti, Cuba, and Brazil "Voudon," "Santeria," and "Condomble," respectively.

And what about this matter of inspiration that can be gotten from our knowledge and understanding of the lives of our African ancestors? Today, there are those of us who cite Tiger Woods as an inspiration for young Africans who might want to become golf pros, who cite Colin Powell as an inspiration for young Africans who might want to reach the top levels in military careers, who cite Robert L. Johnson(former owner of Black Entertainment Television) as an inspiration for young Africans dreaming of becoming successful entrepreneurs.

Yes, these Africans who are cited as inspirations have achieved things, but for whose benefit? And by whose standards and/or value systems is the worth of these achievements to be judged? For the types of Africans who cite such persons as the above as "inspirations" or role models, the standards and value systems are European. When these Africans judge the worth of accomplishments, it is **Europeans'** interests that are on their minds--whether consciously or subconsciously.

As said earlier, every year, it's the same thing. We understand European mis-educators radio and television program directors, newspaper editors, and so forth giving us what amounts to the short end of the historical stick. We would not expect them to do otherwise. But we **ought** to be able to expect more from Africans in these positions. But too many of these cannot get beyond their beloved United States of America when it comes to our history. They can't get beyond it with respect to where they see our history beginning; they can't get beyond it when it comes to what African historical figures they decide are worthy of tribute; and they can't get beyond it when it comes to connecting the past to the present.

As Africans living in hostile territory, we are in particular need of knowledge and understanding of our history. And in order to derive the full benefit from this, we need historical knowledge and understanding that does **not** cut us off from our **African** past, does **not** turn a blind eye to our connection with African people outside the U.S., and is **not** diluted and contaminated by Eurocentric points of view and standards.

-Editor

FROM OTHER SOURCES

Reading Program in Minneapolis Promotes Appreciation of African History, Cultures, Self-Esteem

"Every Tuesday evening, in...Pilot City Neighborhood Services, the African American Men Project has hosted...Black Men Reading.

"For the past eight months, the weekly book club as been meeting to not only embrace black literature, but also black history, love and wealth. The evening, facilitated by African American Men Project commissioners and University of Minnesota teaching specialist Ezra Hyland, also addresses...literacy and the appreciation of it...Hyland said he tends to begin each night with about 15 or 20 minutes of a video showing a significant black figure. 'Modeling is important', he said. 'We want them to see a Malcolm X or a Na'im Akbar. So if you can't read, you can see the power of language and literacy in their lives'.

"Afterwards, there is a general discussion, possibly something from the daily newspaper, 'just to get people warmed up', followed by a discussion specifically related to the text the group is reading...

"'One of the dominant themes in black literature', reported Hyland, 'has been its association with literacy and freedom. Through control of information, white people have been able to control black people'.

"Hyland continued, 'In this dismal state of black literacy (one if five can't read), our culture has been hijacked in a lot of ways, so that today many young children think to be book smart is white; to be intellectual is to be soft...'

"'In this...American society, black people have been lied about, lied on and lied to so much that many times we don't know what to believe about ourselves...The importance of Black Men Reading is that it is going to give us a chance to correct some of these misconceptions'...

"Thornton James, AAMP program developer, said 'Black Men Reading is also about personal enrichment. The more youths (and communities) know about their culture, the greater their self-esteem. That's what we talk about at Black Men Reading. Let them see that we come from kings and queens. Education is key. We need to know and share that with our youths'..."

-from "Black Men Reading Group Challenges Image," page 8, Jan. 22 THE OMAHA STAR(Omaha, NE.)

African Scholar, Jacob Carruthers, Passes into Realm of Ancestors: Reading of His Book, INTELLECTUAL WARFARE, Suggested as Valuable Tribute

"On Sunday, January 4, 2004...the African World Community lost one of its greatest scholars, educator, activist...Dr. Jacob Hudson Carruthers, Jr. In memory of, in honor of, and in tribute to Baba Jake, I encourage all those who loved and appreciated his outstanding contributions to the African world to read or reread his classic work, INTELLECTUAL WARFARE...

"As the founding President of the Association for the Study of Classical African Civilizations(ASCAC), Dr. Carruthers helped shape an organizational format for African Centered scholars, teachers, students, and the overall African Community to have a collective vehicle in which to pursue the building of the African Centered Education Movement...

"...Dr. Carruthers' book...prepares us to function in the twenty-first century with a sharper understanding of our challenges as African people.

"The book is organized into five sections. Part I: The Nature of the War; Part II: Defenders of Western Civilization; Part III: Intellectual Civil War; Part IV: The Champions of African Centered Thought; and Part V: Toward the Restoration of African Civilizations...

"In the first chapter, Dr. Carruthers instructs us by pointing out, 'Thus, those who have been waging the long war to liberate African history and culture have been fighting

the following two battles: (1) an international war against the European intellectuals and (2) a civil war against the colonized African spokespersons who are trained by Europeans to undermine African independence. The war is truly...a battle to free the African mind..."

-from "In Honor of Baba Jake," page 5A, Jan. 22-28 JACKSON ADVOCATE(Jackson, MS.)

Aristide Government in Haiti Facing Pressure from Some Forces Representing Outside Interests

"An increasing barrage of negative propaganda in the U.S. media is softening the ground for an eventual power grab by the Washington-sponsored opposition in Haiti, the Democratic Convergence. In a series of press releases and articles over the past three months, international organizations, non-governmental organizations(NGOs), and journalists have attempted to justify one common theme: violent regime change is acceptable, if not inevitable, in Haiti. The main themes of this media spin should be more than familiar to those who follow Haiti in the news: the Aristide government has politicized the Haitian police force; Lavalas grassroots organizations are cast as armed gangs; government corruption is rampant. As has been the case in Venezuela, the strength of the opposition to the government is exaggerated while pro-government support is understated or unmentioned.

"The latest press barrage began on September 2 with the release by the National Coalition for Haitian Rights(NCHR) of a story equating elements in Haiti's police force with Duvalier's Ton Ton Macoutes and the former death squads under the Cedras dictatorship that overthrew President Aristide in 1991. Peppered with the purported names and ranks of Haitian police, the article sought to convince the public that Aristide is just another dictator using time-honored tactics of repression to stay in power.

"Per usual in such media attacks, the US press took the allegations at face value while largely ignoring the Haitian government's denial of the charges and demands that NCHR provide 'verifiable evidence' to back up their claims.

The Haitian government counters that NCHR completely ignores acts of violence against members and officials of Lavalas, while exaggerating claims of political persecution by the Democratic Convergence and the so-called civil society organizations of the business community in Haiti known as the '184'...

"So who is Group 184? How has their leader Andre Apaid been transformed from a reactionary businessman, who forced union organizers off his property at gunpoint, into 'Andy' the democratic leader of the opposition?...Let's start with a Washington D.C. based organization called the Haiti Democracy Project (HDP) that has fashioned itself into the arbiter of Bush administration policy towards Haiti. HDP is headed by James Morrell and funded by the right-wing Haitian Boulos family. In December 2002, the HDP literally created from whole cloth a new public relations face for the official opposition, the 'Coalition of 184 Civic Institutions'. The Coalition is a laundry list of Haitian NGOs funded by USAID and/or IRI(International Republican Institute), the Haitian-American Chamber of Commerce and other groups...

"There were notable Haitians in attendance at the Haiti Democracy Project's grand opening held in the Brookings Institute on November 19, 2002. Among them was founding member Rudolph Boulos. Boulos is infamous for being summoned for questioning in February 2002 concerning the assassination of one of Haiti's most popular journalists, Jean Dominique. Dominique publicly lambasted Boulos for having sold poisoned children's cough syrup. Over sixty children died from diethyl alcohol contamination of Afrebril and Valodon syrups.

"Among the right-wing notables at the founding of the HDP was Stanley Lucas of the International Republican Institute, ...Also in attendace was Olivier Nadal, the former president of the Haitian Chamber of Commerce...The list of DC notables includes: Founding board member of HDP, Timothy Carney - U.S. ambassador to Haiti,1998-99, Clinton L. Doggett - Head of Haiti desk, U.S. Agency for International Development, Luigi Einaudi - Assistant secretary-general of the Organization of American States (For over two decades, Einaudi has been a career U.S. diplomat and defender of

Washington's interventionist policies...), Roger Noriega - U.S. ambassador to the O.A.S.(Noriega is Jesse Helms' protege and a vociferous opponent of popular democratic movements in the region.)..."

-from "Propaganda War Intensifies Against Haiti as Opposition Grabs for Power," page 6, winter 2003/2004 TURNING THE TIDE(Culver City, CA.)

Forward Movement on the Continent

"The Final Call was blessed to have a few minutes with a delegate from Africa...and talked of what was coming in 2004 on the continent.

"African nations such as Nigeria, South Africa, Senegal, Ghana, Algeria, Mali and Angola are in the forefront to promote African solutions to Africa's problems and development of effective African institutions, according to our friend who agreed to speak on the condition of anonymity.

"'Western Africa is tight, they are working well together, and so is much of the south under South Africa', the delegate said.

"He said reports that talks started again in the Ivory Coast, the world's largest cocoa producer, were also a welcome piece of news. After 15 months of fighting, a national unity government had been formed, but for the past three months, there was a boycott of the ministerial meetings by some of the rebel groups...

"'We have arrived at a time when we can sit down and talk to each other', our delegate friend stressed, pointing to Sudan. On January 7, the Sudanese government and negotiators from the Sudan People's Liberation Army announced that they had resolved the key issue of how to share the nation's wealth, particularly oil resources. UN Secretary General Kofi Annan predicted the two sides could reach a final peace agreement by month's end...

"'...we are solving our problems in Africa. There are those who are taking the leadership, and there are improvements. Burundi comes to mind, and starting on January

9, for 10 days in Nairobi, Kenya, Somalians will meet with Eritrean leadership to solve their problems', our delegate friend said...

"African leadership is seeking to develop democracy across the continent, but perhaps most important are their efforts to develop economics that are pan-African, said Jim Harris of the Global Policy Forum, a New York-based group that monitors UN policy...

"Africa needs control of its resources, Mr. Harris stressed. 'It needs an adequate supply of electrical power, and it needs control of its water resources', Mr. Harris added. 'African nations probably need to explore the option of being a single trading bloc'.

"Our delegate friend agrees that there is a political change in Africa, which is reflected in Africa's leadership. 'We inherited dictatorships backed by colonial powers, and first we had to bring justice to the people before we could tackle global problems', he said..."

-from "Africa Moving Forward: A Conversation at the UN," page 2, Jan. 20 THE FINAL CALL(Chicago, IL.)

BACK IN TIME

This being February, we present our annual expanded "Back In Time" feature of the HARAMBEE FLAME. The selections appearing here don't share a single theme but simply provide historical information that most of us Africans in this country are probably not aware of. It is also information that is important to our understanding of how the past has led us to our present. These selections focus primarily on Europeans' impact on our history and should lead you to seeing parallels in the present. History is, afterall, a living and continuous thing.

The Naming of "Nigeria"

...as you enter into the museum[Gidan Museum at Kano in Nigeria] *you are confronted with pictures of White men on the wall, that gives one the initial impression that they had something to do with the founding of this history. In one case it is stated underneath the picture of Frederick Lugard: "Sir Frederick Lugard, the founder of Nigeria 1900." Lugard, who arrived in West Afrika in 1897 on a special assignment by the British government for the sole purpose of colonizing the Afrikan people, and raping the country of its minerals and wealth while at the same time the British were robbing Ghana of its gold...this is the period following the Berlin Conference, when European countries were in a scramble for Afrika. Lugard, who was in the service of the Royal Niger Company, and whose job it was to make those phony treaties with the Afrikan Chiefs. What Lugard did was to help create the border lines that Europeans mapped out in Afrika, in order to establish which European countries get what in Afrika.*

Of course those border lines were cut through territories without regards to the Afrikan clans. It was Flora Shaw, a British woman, who was in Afrika at that time as a correspondent for the London Times newspaper who first used the word "Nigeria" to describe the country in her article of 8 January 1897, when she wrote as the title, Royal Niger Company's Territories...when Northern and Southern Nigeria was joined together on 1 January 1914. It became to be known as Nigeria...we have already described the root word for Niger as being Latin, meaning Black. It is not quite clear how the River became to be known as the River Niger, probably because it served as a gateway into the interior of Afrika. Thus Niger="River into the Black Land," or "River Black." Certainly if the word Niger is of Latin origin, then the river was clearly named Niger by Europeans. This does not mean that the river did not have a name before the White man came...The indigenous name for the river was "Kwara" or "Gwara" named for the Gwara state in the Northern region which was populated by the Hausa and Fulani. ...he[Lugard] *cannot take credit for coining the name Nigeria. This was done by Flora Shaw, his girl friend.*

Source: 500 YEARS OF EUROPEAN BEHAVIOR: Its Effect on Afrika and Afrikan People by Nana Ekow Butweikul

An Obelisk in N.Y.: Another Case of Theft

"Cleopatra's Needle" or "The Alexandrian Obelisk"...is a statue that...looks over New York City's Central Park...

This obelisk, no different from the others ravaged of Egypt and carried off to London, Paris, even the Vatican City and other centers of Europe, was illegally transfered to the United States of America through the machinations of the Khedieve Ishmael (a ruler of Turkish and Albanian ancestry) of Egypt on May 18, 1879 C.E.

"Cleopatra's Needle" was cut from a stone of the quarry at Syent, and first was erected at the City of Heliopolis by Pharoah Thotmes III in 1600 B.C.E. It was stolen from its original site by the Romans and re-erected at the City of Alexandria, Egypt, under the reign of Emperor Agustus Caesar in 22 B.C.E. Finally it was removed from Alexandria and carried off to the United States of America by way of Paris, France, through the machinations of W.H. Vanderbilt and Ishmael--mentioned before, in 1881 C.E. The recepients for the United States of America were Rutherford Burchard Hayes--President of the United States of America, and William Maxwell Evart--Hayes' Secretary of State. The removal and re-erection projects were under the sole supervision and direction of Lieutenant-Commander Henry H. Goringe of the United States Navy.

...the so-called "Freemasons of the United States of America," then headed by the man who carried the title.."Most Worshipful Grand Master of the State of New York," Jesse B. Anthony, with the full cooperation of the Commissioner of Public Parks of the City of New York--who affixed the city's Seal to the Cornerstone on October 9, 1881 A.D., failed to have the oldest of the African-American Freemasons in the United States of America, the Prince Hall Masons that date back to America's War of Independence, as official honored guests. Yet all of the so-called "Three Letters Lodges" of White Americans who wanted to join the official parade for the Cornerstone setting were entitled to do so by contacting the "Right Worshipful E.M.L. Ehlers, Grand Marshall of the Day"(of the New York Masonic Temple.)...

The saddest spectacle of the entire affair was the parading of a group of Masons under the title of "ANGLO-SAXON LODGE."

Source: AFRICA: MOTHER OF WESTERN CIVILIZATION by Dr. Yosef A.A. ben-Jochannan

Role of Religion in British Entrance into Slave Trade

The British had not entered the slave trade at first because the British had some difficulty with the Catholic Church. However, once the British decided to establish a church of their own and if you're of British extraction and belong to the Church of England you have to live with the fact that here's a church whose foundation was the hot sexual passions of Henry VIII...

Henry VIII wanted to cut off one wife's head and wanted to marry another one. He wanted all these wives; he wanted justification. He wanted a church that would back him up in all his skullduggery, including his thievery, his raid on the Church treasury. So he created the kind of church that would give him what he wanted: the Church of England. Throughout his career he defended the Church as so sacred; it was sacred to him because it let him do what he wanted to do. He referred to the Church as though it were synonymous with the State. The Queen whose head he cut off was the only one that gave him a child that survived. That child was Elizabeth I...They showed her a ledger of what could be made in the slave trade after she had refused to go into the business and finally she went into the business. One of the ships was her personal property, the good ship "Jesus" commanded by Captain John Hawkins...The British sailed up the Gambia River and took ten miles on each side. That's the little facsimile nation that is called The Gambia...

Source: CHRISTOPHER COLUMBUS AND THE AFRIKAN HOLOCAUST: Slavery and the Rise of European Capitalism by John Henrik Clarke

"Experts" Expound on Differences Between the "Races"

In 1781 in 'Notes on the State of Virginia'--a petite volume analyzing the state's natural resources--he [Thomas Jefferson] *abandoned his scientific musings long enough for a scathing attack on blacks and their myriad defects, which included their odor, inability to communicate intelligently, and their idea of love as animalistic coupling. Never had he heard of a black man who "uttered a thought above the level of plain narration"; all blacks were "in imagination ...dull tasteless and anomalous" and "inferior to whites in the endowments of body and mind."...*

Scientists sought to buttress those ideas by measuring skulls, analyzing physical features, and rooting out diseases particular to blacks...

Philadelphia doctor Charles Caldwell penned two lengthy essays on African inferiority. In his 'Thoughts on the Original Unity of the Human Race', he wrote:

> *To the Caucasian race is the world indebted for all the great and important discoveries, inventions and improvements, that have been made in science and the arts, [while the African has remained] Motionless; fixed to a spot, like the rocks and trees, in the midst of which they dwell; each generation pursuing the same time-beaten track...Even century succeeds to century, and the last finds them the same degraded and unimproved beings with the former.*

Julien Joseph Virey first published 'Histoire naturelle du genre humain' in Paris in 1801...In 1837, the section of the book regarding blacks was translated into English by J.H. Guenebault and published as 'Natural History of the Negro Race'..."In our white species," he wrote, "the forehead is projecting, and the mouth retreating, as if we were rather designed to think than to eat; in the negro species, the forehead is retreating, and the mouth is projecting, as if he were made rather to eat than to think."

Source: AFRICANS IN AMERICA: America's Journey Through Slavery by Charles Johnson and Patricia Smith

Colonialism: Show them the money

Having set up the police, army, civil service, and judiciary on African soil, the colonizing powers were then in a position to intervene much more directly in the economic life of the people than had been the case previously. One major problem in Africa from a capitalist viewpoint was how to induce Africans to become laborers or cash-crop farmers...

When colonial governments seized African lands, they achieved two things simultaneously. They satisfied their own citizens(who wanted mining concessions or farming land) and theycreated the conditions whereby landless Africans had to work not just to pay taxes but also to survive. In settler areas such as Kenya and Rhodesia the colonial government also prevented Africans from growing cash crops so that their labor would be available directly for the whites. One of the Kenya white settlers, Colonel Grogan, put it bluntly when he said of the Kikuyu: "We have stolen his land. Now we must steal his limbs. Compulsory labor is the corollary of our occupation of the country."

In those parts of the continent where land was still in African hands, colonial governments forced Africans to produce cash crops no matter how low the prices were. The favorite technique was taxation. Money taxes were introduced on numerous items--cattle, land, houses, and the people themselves. Money to pay taxes was got by growing cash crops or working on European farms or in their mines. An interesting example of what colonialism was all about was provided in French Equatorial Africa, where French officials banned the Mandja people (now in Congo Brazzaville) from hunting, so that they would engage solely in cotton cultivation. The French enforced the ban although there was little livestock in the area and hunting was the main source of meat in the people's diet.

Source: HOW EUROPE UNDERDEVELOPED AFRICA by Walter Rodney

ANNOUNCEMENTS

Harambee Afrikan Cultural Organization meeting dates for the months of March, April, and May: March 6(Sat.), 9(Tue.), 20(Sat.), 23(Tue.); April 3(Sat.), 6(Tue.), 17(Sat.), 20(Tue.); May 1(Sat.), 4(Tue.), 15(Sat.), 18(Tue.), 29(Sat.). Our Saturday meetings are from 1 to 3 p.m. and the Tuesday meetings are from 6 to 8 p.m. To inquire about attending our meetings, write to the Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE. 68542-2500. Or call 479-3379. There is an informative article on our organization in the February, 2004 edition of the OMAHA STAR. The article, entitled "Harambee Organization Inspires African American Inmates to Seek Greater Knowledge of Self and Service to Community," is by Walter V. Brooks and appears on the front page of the paper.

The Black United Fund of Nebraska, in partnership with Dr. Roy Holyfield, Jr. of Great Plains Internal Medicine and the Aframerican Bookstore will present a series of monthly health forums. The forums will be held at 6 p.m. the first Wednesday of each month beginning Feb. 4 at the Aframerican Bookstore, 3226 Lake St. Presentations and discussions will cover a variety of medical issues including cardiovascular disease, hypertension, diabetes and cancer. For additional information, contact the bookstore at 455-9200.

There is a new publication, Black Bird Press Review, a quarterly edited by Marvin X, a poet and playwright in San Francisco, California. The first issue was published earlier this month in conjunction with the San Francisco Tenderloin Book Fair and University of Poetry. It contains reviews of recently published books by Charlie Walker, Amiri Baraka, Julia Hare, and Marvin X, as well as a 1995 collection of poems by Sonia Sanchez and a film, "Gospel of the Game," by Rosebud Bitterdose. It also contains a "Manifesto of the University of Poetry, which covers a wide range of issues dealing with issues of African people's culture in this country, politics, sex, etc. To subscribe to Black Bird Press Review, write to: Black Bird Press; 18193 Lake Chabot Road; Castro Valley, CA. 94546. You may get information on the cost for subscription and on activities of the University of Poetry, etc. by calling (510) 798-9155.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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